

... THE ...

CONVERTED CATHOLIC

EDITED BY REV. JAMES A. O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

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EDITORIAL NOTES.

FRIENDSHIP is a prize that every human being covets, and to obtain this boon the first step is to be friendly and well disposed to others. As there can be no true friendship without love and esteem we should cultivate those qualities that win and hold the regard of others. The friendship of the good, of the friendly, is a blessing to all upon whom it is bestowed. The friendship of the world is a vain show that quickly passes away.

In the Christian life there is ever present the consciousness that God is our Friend. He first loved us, and His love continued even when we were dead in trespasses and sins. The Son of God was reproached by the world because He was the Friend of sinners, but the world knew Him not. The converted sinners knew He was their friend. He came to save them and He gave them power to become His friends. They developed the qualities that gained His approval. "Ye are My friends," said He, "if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends." (John 15.)

Friendship is expressed by acts of love and benevolence, and in true friendship the giver and receiver are blessed. The friendship of God toward us found expression in the gift of His Son to be our Saviour, and as the pledge of that friendship He gave His life for us. "Greater love hath no one than this, that he lay down his life for his friends."

It is not for mortal man to comprehend the greatness of that friendship until he passes from death to life. "Herein is love," says the Beloved Disciple, "not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

As the duties of friendship are acknowledged, even by the world, to be reciprocal, so the Christian believer who has been the conscious recipient of the divine friendship will ask with the Psalmist, "What shall I render unto the Lord for all His benefits toward me?" The answer is supplied by our Lord Himself: "I have chosen you that ye should go and bring forth fruit, and that your fruit should remain." Thus every Christian should be a co-worker with Christ in the salvation of souls.

Father Hyacinthe's Serene Old Age.

Father Hyacinthe Loyson, the famous French priest who withdrew from the Roman Catholic Church after the dogma of papal infallibility had been proclaimed by the Vatican Council in 1870, continues to enjoy a serene old age in Geneva, Switzerland. Last month he was invited to address the World's Woman's Christian Temperance Union, which met this year in Geneva, and the press reports say the distinguished ex-priest displayed the same eloquence that characterized him when he preached from the pulpit of the great church of Notre Dame, Paris. His defection from Rome was deplored as one of the great losses of the Church thirty years ago. During all the years since his conversion Father Hyacinthe has been an eloquent advocate of spiritual, Scriptural, apostolic religion as opposed to the gross superstitions of the Roman Catholic system. He longs for a union of all Protestant Churches, and predicts that there will be ultimately a National Church in France, independent of Rome, and in some respects like the Church of England.

The Conference of the Archbishops.

While the Roman Catholic Archbishops of the United States were in Washington discussing the ways and means for a union between Church and State in this country, as related in the June *CONVERTED CATHOLIC*, their secret plottings were carefully concealed from the public. Not a line appeared in any newspaper regarding the "Jesuit juggling" of these high priests of Rome, whose intrigues are ever directed to the overthrow of any and every power that stands in

the way of the accomplishment of the purposes of Rome to obtain supreme control in every country. It is a cardinal principle of the Roman policy that human governments must submit to the rule of Rome, which they say is a divine government. Catholic nations, like Italy and France, have revolted against the blasphemous assumption that the government of the Church of Rome is according to the divine economy. By them the Church has been weighed and found wanting. It is in the Protestant countries, where the people are off their guard and are ignorant of the true character of the Papal system, that the hierarchy hopes to establish supremacy and regain the losses that have resulted from the failure of that Church to benefit mankind and give liberty and freedom to the people.

Archbishop Ireland's Accomplishments.

But if the archbishops did not allow their secret machinations to be revealed, they cheerfully gave to the reporters such stories as the following:

It was out at the Catholic University, and the Catholic Archbishops of America had just completed their annual meeting and were chatting sociably, when the conversation turned on eloquent speakers in the pulpit. Several anecdotes were circulated, each of which brought a laugh on some one, when one reverend member of the party related a conversation he overheard in the early days of Archbishop Ireland's ministry. "It was out in the wilds of Minnesota," he said, "and a gang of railroad hands were gathered on Sunday morning discussing the available places of worship to which they might go for enjoyment as well as devotion. Some of the men extolled the eloquence of the Methodist parson, some favored

the Baptist, but finally a Yankee spoke up. He said, with a drawl: "Wal, boys, if ye want to hear a cuss that can sling English to beat 'em all, just mosey down to the Papist meetin' house and listen to that lantern-jawed Romanist that preaches in his night shirt." The "lantern-jawed Romanist" was none other than Father (now Archbishop) Ireland.

It is well known to all educated priests that, as a theologian, Archbishop Ireland has neither depth nor scholarship, and that is one reason why he cannot be made a cardinal. But as a "lantern-jawed Romanist" he is a great man with the politicians when he speaks for their party and tries to make them believe, at election time, that he can swing the Catholic vote to their side—for a consideration.

The Pope Provides for His Succession.

Last month the Pope created seven new Cardinals, and if Cardinal Vaughan, of England, had not died the same week, the list of those officials upon whom will devolve the duty of electing a new Pope would have been complete. Leo XIII is quite feeble, and though the papers print his jokes about longevity, he is making preparations for the election of his successor. By this last batch of cardinals he has secured the succession of an Italian. No Frenchman was appointed this time, as the Pope is angry with the French government and especially with Premier Combes, for "regulating" the religious orders out of existence. Archbishop Ireland is also left out in the cold without the comfort of a red hat.

A Deceiving, boastful Hierarchy.

The boastful spirit of the Roman Church in the United States continues to grow apace. The bishops and priests

are deceiving the people with the cry, "America will soon be ours." Dr. Quigley, the new Archbishop of Chicago, said so on his arrival in that city in May, and the following dispatch appeared in the *New York Tribune*:

Boston, June 28.—The Rev. F. X. Dolan said last night in an address before the American Federation of Catholic Societies that the United States would become a Catholic country within a generation.

President Eliot, of Harvard, answering this in an interview to-day, said: "It is a well-known fact that Protestants outnumber Catholics in the United States eight to one. The only way this could happen would be by immigration."

"The Methodist Church is richer and far more powerful than that of Rome," said the Rev. Dr. De Normandie, Unitarian. "Catholicism has shown no marked growth of late."

The hierarchy will continue to deceive the Roman Catholics. Will they be able to fool the American people? Not if we keep our eyes open.

To Control the Press.

The control of the daily press of this country, the literature of the multitude, is the great aim and hope of the papal agents, and already too many editors are subservient to them. Last month we quoted with approval and commendation of the *Brooklyn Eagle*, the admirable letters of Rev. Dr. Wilson and Mr. Charles W. Mullin that appeared in that paper in reply to Priest O'Hare's vulgar onslaught on Martin Luther and the Reformation. The *Eagle* printed another letter of O'Hare's in the same vein, and then closed its columns to further discussion of the subject, though Mr. Mullin sent it a scholarly reply. Protestants must combine in the cause of God and of our country against the aggressions of the Roman Catholic Church.

WORK OF CHRIST'S MISSION.

Many interesting items could be mentioned about those who come to Christ's Mission for conference with Pastor O'Connor on a great variety of subjects.

Within the last two days, for example, there have been several callers of widely differing types.

Yesterday came the head of the largest of the three great Polish movements of secession from the Roman Catholic Church, Bishop Koslowski, of Chicago. He is spending a little time in the East in the endeavor to interest Protestant Christians in general, and members of the Protestant Episcopal Church in particular, in the movement of which he is the head. He was accompanied by his secretary, and it was very cheering to hear good news of the progress of the Independent Polish Church. Associated with Bishop Koslowski is the Rev. J. T. Jackimowicz, one of the former Roman Catholic priests who was converted in Christ's Mission in 1896. He now occupies a position where he has large opportunities for preaching the Gospel to his countrymen in Chicago and other cities. We are sure that all the friends of Christ's Mission will pray that he may receive wisdom, strength and grace from on high that will enable him to utilize his opportunities.

The Rev. Charles B. Chapin, D.D., of the Hamilton Grange Reformed Church, Convent avenue and 145th street, is one of the city pastors who is interested in the spiritual welfare of his Roman Catholic neighbors, and they are always welcome to his church, and, when converted, are lovingly received into membership.

In order that his people might be more interested, and that the Catholics might attend the service, he invited Pastor O'Connor, of Christ's Mission, to preach for him one Sunday evening last month. It was a pleasure to accept this invitation, and though there was a heavy rainstorm during the hour of service, there was a large congregation, which gave earnest attention to the speaker's words as he related some of the triumphs and some of the difficulties of the work for the evangelization of Catholics in which he has been engaged in this city for the last twenty-four years.

Dr. Chapin has invited Pastor O'Connor to supply his pulpit the first and last Sundays in July, both morning and evening. Christ's Mission will be kept open all summer, and Pastor O'Connor would like to spend a few weeks in Nova Scotia, if the way opens.

Departed Friends.

MR. SAMUEL FOSTER.

Last year when there was a vacancy in the Board of Trustees of Christ's Mission it was proposed that the work of the Mission should be enlarged and its scope widened, by the election of Trustees in different parts of the country who had shown an interest in the work, and had commended the methods pursued in conducting it. The first name suggested was that of Mr. Samuel Foster, of San Francisco, California, who for several years had been a dear friend of the pastor's, and a supporter of the work.

On June 8 a letter was received from Mr. Foster in which he said:

"You will never know in this life the good your work is doing; eternity alone will reveal it. I wish I had a million dollars to enlarge and extend the work and sustain and comfort you who have given your life to it. I believe great things will be accomplished by Christ's Mission and THE CONVERTED CATHOLIC. My heart is with you in the work."

In a previous letter Mr. Foster had said he intended to go to Alaska this summer, but he added in this—alas! his last letter, which was written on June 4: "My proposed trip to Alaska is postponed, as my doctor has found that a tumor, which has been troubling me, ought to be removed, and I will submit to an operation in a few days. But I have no fear of the result. My health is good and my faith in God is strong."

A week after the receipt of that letter, a prominent business man of San Francisco sent us this note:

SAN FRANCISCO, June 15, 1903.

It is with the deepest regret that I have to announce the death of our mutual friend, Samuel Foster, of this city.

He submitted to an operation and it was thought that he would be out this week, but a turn for the worse set in, and he passed peacefully away to-day.

I can truthfully affirm that he was held in the very highest esteem by all favored with his acquaintance, and to-day flags are at half-mast in the business section of the city in respect to his memory.

Of Mr. Foster it can be well said that in his death one of God's nobleman passed to the beyond.

To that eulogy we can only add that Mr. Foster was the finest type of

Christian, an humble, devoted, faithful follower of the Lord Jesus. He was a member of the Congregational Church, and was interested in all mission work. During his visits to New York he always called at Christ's Mission, and in recent years he spent several hours there each time. He was dearly loved and will be sadly missed at the Mission.

REV. V. L. CALABRESE.

Among the Italian missionaries Rev. V. L. Calabrese, who died recently in this city, was beloved. He was a priest of the Roman Catholic Church in Italy when he was converted and came to this country. After his arrival in New York he frequently attended the meetings in Christ's Mission, where his testimony was always helpful. He was sound in the faith of the Gospel and was a zealous worker for the conversion of his countrymen. An amiable, scholarly gentlemen, he was highly esteemed by Christians of all denominations. He was the Italian missionary in connection with the Rev. Dr. Judson's church in Washington Square.

In the death of Bishops Foster and Hurst recently, the Methodist Episcopal Church has lost two of its great leaders. Bishop Hurst's departure has left a vacancy in Washington which, it is hoped, will be filled by Bishop C. C. McCabe, who has been recently elected Chancellor of the University at the National Capital, which the Methodists are making one of the great institutions of the country. When Bishop McCabe takes up his residence at Washington the Roman hierarchy will not have things their own way at the seat of government.

President Roosevelt Preaches

CONVERT THE IMMIGRANTS!

On his return to Washington from his great tour in the West, where he had spent nearly two months, President Roosevelt resumed the duties of his high office with renewed energy and with increased prestige because of the assurance he received on every hand of his nomination to the Presidency in 1904. He is a member of the Reformed (Dutch) Church, and in Washington he attends the only church of that denomination in the city.

As might be expected, the attendance at the little church has been greatly increased since the President began to go there, so that a new building had become necessary. This was dedicated on June 6, and at the close of the services the President, who was introduced by the Rev. J. M. Schick, the pastor, as "Brother Theodore Roosevelt," delivered an address, in which he said:

"We of the Reformed churches have a peculiar duty to perform in this great country of ours, a country still in the making, for we have the duty peculiarly incumbent upon us to take care of those who come each year from over seas to our shores. The man going to a new country is torn by the roots from all his old associations, and there is a period of great danger to him in the time before he gets his roots down in the new country, before he brings himself into touch with his fellows in the new land. For that reason I always take a peculiar interest in the attitude of our churches toward the immigrants who come to these shores. I feel that we should be peculiarly watchful over them because of our own history, because we or our fathers came here under like conditions. Now that we have established ourselves let us see

to it that we stretch out the hand of help, the hand of brotherhood toward the newcomers, and help them as speedily as possible to shape themselves, and to get into such relations that it will be easy for them to walk well in the new life.

"That is one form of duty peculiarly incumbent upon us of these Reformed churches. But we are not to be excused if we selfishly sit down and enjoy gifts that have been given to us and do not try to share them with our poorer fellows coming from every part of the world, who, many of them, stand in such need of the helping hand; who often not only meet too many people anxious to associate with them for their detriment, but too often too few anxious to associate with them for their good.

"I trust that with the consecration of each new church of the Reformed creed in this our country, there will be established a fresh center of effort to get at and to help for their good the people that yearly come from over seas to us. No more important work can be done by our people; important to the cause of Christianity, important to the cause of true national life and greatness here in our own land.

"Another thing, let us so far as strength is given us, make it evident to those who look on and who are not of us, that our faith is not one of words merely, that it finds expression in deeds. One sad, one lamentable phase of human history, is that the very loftiest words, implying the loftiest ideas, have been used as cloaks for the commission of dreadful deeds of iniquity. We must in our lives, in our efforts, endeavor to further the cause of brotherhood in the human family; and we must do it in such a way that the men anxious to find subject for complaint or derision in the churches of the United States, in our Church, may not be able to find it by pointing out any contrast between our professions and our lives."

The German Emperor and our own

President are the only two rulers who have appeared before the world as preachers. President Roosevelt's admonition to the churches to establish centres "to get at and to help for their good the people that yearly come from over seas to us," should be taken to heart by all Christians. "No more important work can be done by our people," he continued, "important in the cause of Christianity, important to the cause of true national life and greatness here in our own land."

It is no longer the people of Holland, like the ancestors of the President, that come here, but the Roman Catholics of Central and Southern Europe, who can be transformed by the influence of the Gospel the same as the Dutch and other Protestant peoples have been.

Massacre of the Jews.

The Rev. Samuel H. Wilkinson, of London, Eng., the well-known missionary to the Jews, visited Kishinef after the fearful massacre of the Hebrews there a few weeks ago. Writing from Russia concerning the scenes he witnessed, he says:

"I have just come from Kishinef. I have passed through perhaps nearly two miles of streets where every Jewish house stands desolate and waste. To add insult to injury (for is it not in this case insult?), and to identify their work with their creed, the Christians [Orthodox Greek Church] have daubed or chalked crosses, Greek or Roman, on the Jewish dwellings. Possibly nearer 20,000 than 10,000 Jews are ruined; for this work touched with some exceptions only the poorest Jews.

"I have walked through the wards of the Jewish hospital and seen the work of brute hands which have left

their mark in hideous wounds and shattered lives. Eyes gouged out, nails driven up the nostrils and into the top of the head, with other nameless horrors. This was the sport of the Christian populace with Jewish men and women. Forty-four Jewish corpses lie in the Jewish cemetery, and that may not be the full tale of death.

"I have listened to stories of eyewitnesses and sufferers, told quietly and without exaggeration. There was no need of exaggeration; the evidences of torture and suffering were all too apparent. 'Thou hast made us as the offscouring and refuse in the midst of the people: all our enemies have opened their mouths against us; fear and a snare is come upon us, desolation and destruction. Mine eyes runneth down with rivers of water for the destruction of the daughter of my people.'—Lamentations iii: 45-48."

HORRIBLE USE OF THE CROSS.

Commenting on this horrible use of the cross, which, to all Christians represents the sacrifice of the Son of God for the sins of the world, our Washington correspondent, M. C. M. F., writes as follows:

Oh, the misnomer of the appellation—"Christian"—for such satanic work as the above. The Greek Catholic and the Roman Catholic churches, though divided on the dogma of Papalism, are ever in close union where the dogma of persecution blazes up before the world, or stifles its victims in inquisitorial or dungeon prisons.

As a crowning act of bravado over these late fiendish cruelties in Russia, Roman and Greek crosses are planted by the murderers over the heaps of debris-ruined homes, mangled corpses, destroyed property—monuments of shame to those ruthless

murderous powers who have through a long line of centuries made common cause in visiting relentless destruction upon the law-abiding, industrious Jew element of the population even from the sunny slopes of Granada to the frozen plains of Russia.

Henceforth let no Catholic, Roman or Greek, assert that persecution for conscience sake is a thing of the past; that it could never have crept into the Church but for its lapse during the universal ignorance and gloom of the medieval ages. Such argument is no longer tenable. The spirit of the great apostacy is ever the same, unchanged, untamable. It is only by the Gospel of Christ in its fulness of liberty, humanity, justice, gentleness, tender sympathy, the love unfeigned, which manifests itself in "good works which God hath before ordained that we should walk in them," when allowed access to heart and life that such wild savagery will ever be overcome. Still the sad fact stands out in bold relief that both Roman and Greek dogma, sustained equally by Pope and Patriarch, denies to its people possession of this blessed Word of Life which Holy Scripture expressly states was given to every creature under heaven and by Christ Jesus.

When mortal man dares take to himself the title "His Holiness," and proceeds to use the key of the Kingdom of Heaven—which he tells the people came to him by inheritance—to place this free Gospel under his own lock, and by his own "infallible" will manipulates, adulterates and doles out an added to, and taken from, Gospel, setting the human priest ever between God and the soul in place of the only Priest who ever liveth to make intercession for all

who come unto God by Him—can we wonder at the deadly fruit of such deadly error?

God grant that our own beloved land may not fail to heed the warning of those bravado crosses set up so lately in Kishinef!

Roman Bait.

An esteemed correspondent in Washington writes concerning the wisdom and the aggression of the Roman Catholic Church:

"It seems to me that this Russian outbreak of religious persecution ought not to pass too quickly from the American mind. The deep cunning of ecclesiasticism can be plainly seen just now in the various school and college reports issued at this season's yearly closing terms in this city.

"The highest premiums and gold medals in all the Roman Catholic school honors are publicly awarded the students for recitations in 'Christian Doctrine' and 'Bible History'—not Bible study. They do not go quite so far as that yet in their plausible references to the Bible, but Protestants are often caught with the intended bait, and many are the devices to that end in this capital city of our republic."

Another Roman bait is the enticement of Protestant children into Catholic convent schools. As the beautiful story, "A Year in St. Margaret's Convent," has revealed, all kinds of promises are made by the nuns that the faith of such children will be respected; and Protestant American parents imagine that because those meek looking nuns wear the garb of religion such promises will be kept. The Roman Catholic nun who would respect or endorse the Protestant faith would be excommunicated.

Ritualism and Romanism.

For the last few months the New York *Sun* has devoted considerable space to the discussion of ritualism in the Protestant Episcopal Church, and the number of members of that Church—particularly of the ritualistic party—who have gone over to Rome. The great objection to ritualism—as to Romanism—is the emphasis placed on the externals of religion; not alone as regards good works—we cannot have too much of good works in the religious life—but as to robes and vestments, holy water, incense, candles, the confessional, etc. The spiritual life is not promoted by devotion to these forms and ceremonies, nor is the moral life influenced for good according to a writer in the *Sun* of June 10, who says:

I was an extreme ritualist and while I was so I was very lax in my morals; I was what men call a "Willie." I experienced a very decided change in matters moral, and with this change came a revulsion toward ritualism (which is no other than self-hypnotism) and the association of men who were adherents of ritualism. The Rev. Henry Austin Adams' drifting into ritualism, and his arrival at the point of his peculiar views on morality is an example of many cases I could name.

The Church is wise in letting the ritualists alone; they soon will have run the whole gamut, and then want something more.

The case of Adams, to which the writer refers, should be a warning to all Protestants as well as to the ritualists. He was an extreme ritualist in the Protestant Episcopal Church, and he became a Roman Catholic to get the genuine article, though, as a married man, he could not officiate as

a priest in the Roman Church. He tried to induce his wife to get a separation, in order that he might become a priest, and that she might enter a convent; as was the case with the Rev. Pierce Connelly, another Episcopal minister who many years ago became a Roman Catholic, and whose wife, without any civil divorce, entered a convent and became a nun. Possibly Mrs. Adams had heard of this remarkable case, and resolutely refused to become a nun. After fifteen years in the priesthood of Rome Mr. Connelly returned to Protestantism, but he could not get his wife out of the convent in Italy, where she had been sent from England by the Roman authorities. This was in the days of the Pope's temporal power, and even the diplomacy of the English Government could not avail to rescue this lady from what her husband called "a living death."

Mr. Adams was an aggressive pervert to Rome and was hired by the Roman Catholic society, the Knights of Columbus, to deliver lectures in their interest and that of the Church of Rome generally, in all parts of the country. Last August he disappeared with a young lady whom he called his "mystic soul," and was not heard of again until two months ago, when he was in New Zealand, and the daily papers throughout the United States published his life and adventures.

Another correspondent of the *Sun* of the same date (June 10) says, in a letter to the editor:

We hear a great deal about those who go to Rome (sometimes to her ultimate embarrassment), but the road from there is pretty well worn. Take, for example, the sixty families

and one priest in one Western community who left the Roman Catholic Church for our Church last month; but, of course, such small items are overlooked.

CHURCHMAN.

Brooklyn, June 5.

The complaint of this gentleman that the daily papers or the Associated Press do not make mention of conversions from the Roman Catholic Church to Protestantism is a just one. As we said in the June CONVERTED CATHOLIC there are Roman Catholic journalists on many of the daily papers, who would suppress such items of religious news if they could; and we know from experience that it requires pressure to have such information printed.

RITUALISM AND ROMANISM RIDICULOUS.

An Anglican clergyman, the Rev. R. C. Fillingham, Vicar of Hexton, England, now visiting New York, has taken part in the ritualistic discussion which is going on in the *Sun*. Some of the previous writers in the *Sun* spoke of the Roman Catholics as Papists and the ritualists as Apists, and said that both were idolaters because they worshipped the wafer. In his letter to the *Sun* of June 12, Mr. Fillingham writes:

I find a ritualist in your columns to-day repudiating the suggestion that he is an idolator. But he is. He worships a little cake of flour and water, whereas the Protestants worship Almighty God. That is just the difference between the two creeds. We do not regard our ritualistic friends as fellow Christians in any sense. We worship God: they worship bread.

The absurdity of the ritualistic theory and worship is easily demonstrated. Last autumn one of my followers in England secured one of the ritualistic idols—one of the cake-

goods. I took it about with me to exhibit at public meetings as an object lesson on the folly of idolatry. I used to carry this god in my pocketbook. Well, if the ritualistic theory be true—if the whole Divinity of Christ was in the wafer, as they assert—where was the Infinite—the Uncreated—He whom the heaven of heavens cannot contain? He was shut up in my pocketbook and unable to get out of it!

Why, when you reason it out the doctrine of the Real Presence is too contemptible for a moment's consideration. Ritualism is more than idolatrous—it is ridiculous.

What Mr. Fillingham says with regard to ritualism, of course applies with double force to Romanism, which is the mother of all modern superstitions. The Pope says that Anglican clergymen have no valid orders and that their ecclesiastical standing does not differ from that of laymen; while they declare that they can say mass and hear confessions just as well as he and his priests, and they will continue to do so. But, as Mr. Fillingham says, evangelical Christians consider both bodies idolatrous when they worship wafers and images.

During his brief visit to New York Mr. Fillingham has made a sensation in ritualistic circles. On Sunday, June 21, he attended "high mass" in the Church of St. Mary the Virgin, and next day wrote a letter to Bishop Henry C. Potter, the head of the Protestant Episcopal Church in this city, and asked him to suppress the "idolatry" he witnessed in that church as contrary to the doctrine and practice of the Protestant Episcopal Church. Bishop Potter, lacking his usual tact, replied in a threatening letter, and Mr. Fillingham retorted that he would return here next year and "shock the ritualists."

Converted Catholics Everywhere.

Spring Valley, N. Y.,
June 6, 1903.

Dear Brother O'Connor.

Your Magazine grows better every month. I have just read the June number and it fires my heart with increased zeal for the cause of Christ, the chief motive of which is to bring light to those in darkness, of whom none are more so than Roman Catholics. Such articles as appear this month should be read by every Protestant in America.

There are quite a number of converts from Roman Catholicism in the Pentecostal churches of America of which the writer is a member and deacon. We have a missionary, Rev. J. Diaz, laboring in the Cape Verde Islands, who was a Roman Catholic before he was converted in a mission at Providence, R. I. Both he and his converts have been much persecuted, so much so, that Brother Diaz was obliged to appeal to the United States consul for protection. I hope to be able to have an article written by himself together with portrait for your Magazine soon.

Yours in Jesus' love,
W. A. W.

Rome's Losses.

The roads from Rome to Protestantism are well worn by spiritually minded Catholics who desire the reality of religion and the peace of the Gospel. In the compilation of religious statistics, and of the great losses the Roman Church has sustained in the United States, notwithstanding the great volume of immigration from Catholic countries, it has been ascertained that ten Catholics have be-

come Protestants for one Protestant who has gone over to Rome.

Some weeks ago the *Catholic News*, of this city, reported an address of the Rev. Thomas Kinkead, of Peekskill, N. Y., to the Normal Training Class for Catechists in St. Vincent Ferrar Church, Sixty-sixth street and Lexington avenue, in this city, on "The Art of Questioning." "Father Kinkead's lecture was highly instructive," says the Roman Catholic paper, and in the course of it he said:

We must all regret that there is a great falling off from the Church in every part of the world of persons who have been instructed; boys and girls who have received the sacraments and who have even attended our Catholic schools, and years afterward have neglected their children and finally have fallen away entirely. There cannot be anything wrong with the religion nor with the doctrine. There must be something wrong, then, in the method of teaching it. What we want to do in our times—we are in the enemy's country, so to speak, here surrounded by people of all shades of belief and by unbelievers—is to adopt modern methods of educating our children in their religion.

Like other bishops and priests who are afflicted with spiritual blindness, Priest Kinkead cannot see that it is his religion that is wrong and not the method of teaching it. The doctrines and traditions of Rome are not the teachings of Christianity; and it is the discovery of this fact that leads all these Catholics, young and old, of whom he so mournfully complains, out of his Church into the fold of Christ.

Ubiquitous Former Priests.

More priests have left the Roman Catholic Church in the present gen-

eration than in any period since the Reformation of the sixteenth century. And they are found in all the walks of life. Not one-half of them become ministers or missionaries in Protestant churches, though they all worship in those churches. This is especially true of the priests who have come to Christ's Mission—more than eighty in number.

In a letter last month from one of those former priests who was at the Mission five or six years ago, and who has since attained distinction as a teacher and writer, he refers to his work as a journalist on a paper of large circulation and mentions the "curious fact" that the chief of the bureau where he is employed is a former priest and was a fellow student of his in the Roman Catholic college where they made their preparatory studies for the priesthood. And our friend says that another of his journalistic friends is a former priest who is on the staff of another great daily. We do not mention the papers because if they were named the Jesuits and other Papal agents would try to have those gentlemen removed from their positions.

The New York *Churchman*, of June 8, in its diocesan news, had this item from the town of Pocatello, Idaho:

The Rev. Mr. Patrick Murphy has decided to go back to Ireland. He came to Idaho about 14 years ago, being one of a number of Bible-readers who entered the ministry here, but all of whom are now working in other dioceses. Mr. Murphy was very diligent and self-denying in behalf of his work, and it was during his ministry that Trinity Church was built. Pocatello is a very important and growing place.

In the ordinary course of human affairs a man with such a name as

Patrick Murphy could be nothing else in religion than a Roman Catholic. Yet here we find him an honored, diligent, self-denying minister of the Protestant Episcopal Church and building a fine church in Idaho. He is doubtless one of the many converts from Rome whom the Irish Church Missions in Dublin have prepared for the ministry. It is well known in church circles that there are many ministers of the Protestant Episcopal Church in the United States who were formerly priests in the Roman Church. But except on rare occasions they do not refer to their former connection with the Church of Rome. A former priest is rector of a church in a suburb of Boston, and his wife is the daughter of a former Roman Catholic Mayor of that city. Rome's losses have been the gains of Protestantism, and more and more are coming out of that perverted system of religion. During the twenty-four years that the editor of this Magazine has been engaged in evangelistic work in New York city, eighty priests have come to him out of the Church of Rome, and have been received as welcome guests at Christ's Mission.

We wish that all priests would be converted to Christ and then become teachers of the evangelical faith to their brethren according to the flesh. There are many difficulties in the way of former priests becoming ministers in the various Protestant denominations which we hope will become less in the course of time. It is one of the joys of the work of Christ's Mission that so many priests come to it and learn what the Christian religion is in its purity and simplicity in contrast with the semi-pagan and wholly superstitious system of Rome.

THE FILIPINO INDEPENDENT CHURCH.

In pursuance of our purpose to keep our readers informed of the great changes that are taking place in the Philippines we present this month a sketch of the Independent Catholic leader Aglipay, who, as one of the ablest and most zealous priests in the islands, was chosen some months ago Archbishop of the Independent Catholic Church by the clergy and people.

This sketch was written by the Rev. Homer C. Stuntz, D.D., superintendent of the missions of the Methodist Episcopal Church in the Philippines, and appeared in the New York *Christian Advocate* April 16, 1903. Dr. Stuntz says:



Archbishop Aglipay.

Gregorio Aglipay is forty-three years of age, was educated in Manila as to his college work, and in Vigan, Luzon, as to his theological training. He was ordained a priest and "sung" his first mass in Manila New Year's Day, 1890. For a Filipino priest he was put forward by the friars to an unusual degree because of his abilities

as a manager of delicate and difficult enterprises. When Dewey's fleet had sunk not only the ships of Spain, but the hopes of the friars, they compelled the civil authorities to make voluminous promises to the insurrectos in arms in North Luzon, offering them autonomy, independence—anything—if they would make common cause with the few Spanish troops in the archipelago in resisting the landing of American troops then on their way. The Roman Catholic Archbishop Nozaleda chose Padre Aglipay for this dangerous and delicate mission, and he performed it as well as anyone could have done under the circumstances, Romish ecclesiastics themselves being judges. As a reward for this work Aglipay was chosen to officiate for Bishop Hevia in the Diocese of Ilocos, that ecclesiastic being a prisoner in the insurrecto camp. This was well done also. But with the arrival of the Americans the wily ecclesiastics were overcome with a great desire to disavow the effort to win over the insurrectos to make common cause with Spanish forces against the Americans. To do this it was necessary to strike down the messenger whom they had employed, and thus discredit any testimony he might offer. He had said some things favorable to the insurgents, and the friars patched up a case, sent it to Rome, and soon the anathema was hurled against him, leaving him excommunicated from the Church. Almost at once Aguinaldo took him up and made him vicar-general of the insurgent forces. Aglipay, however, took the oath of allegiance to the American Govern-

ment early in the American occupation, and has been a loyal citizen from that day to this.

In October of last year his plan was publicly launched. In that month the first steps were taken. An inner coterie got together, adopted a constitution, elected Aglipay "Obispo Maximo," or archbishop, elected more than a score of the Filipino clergy throughout the islands bishops and set the date for the first public mass. That was held in Tondo, a part of Manila where hostility to the friars is so great that no friar has set foot there since the American occupation. Mass was finally said in the street, and was participated in by a very large number. Then the people in another part of the city called Pandacan, where the first Methodist church was built, invited him to occupy their old and well-appointed (Catholic) church. Their priest denounced the effort from the pulpit, only to receive such a pummelling as must have opened his inner vision, if it did close his outward organs of sight. And it was administered by women! They declared that he insulted them by his allusions to certain reasons why the people preferred Aglipay to himself.

Aglipay and his followers claim practically all the churches in the Philippines. Their plea is that they were built by public funds "for the religious use of the Filipino people," or else by the contributions of the Filipino people themselves, voluntarily or under compulsion, and that their use is to be settled by an appeal to the people.

The movement has gone forward with astonishing rapidity. Aglipay now claims three million adherents.

¶

The movement has become formidable. City after city and province after province have declared with much emphasis that they are for Aglipay and for freedom from the Pope and all those whom he appoints.

Aglipay has from the first showed himself a moderate man, measurably open to the truth, and has continued from the first day until now to surround himself with advisers from among Protestants as well as liberal Catholics. The official editor of the organ of the movement, *La Verdad*, is a Methodist local preacher, Mr. A. W. Prautsch.

Aglipay mingles freely with Protestants. At the reception given the workers in connection with Bishop Brent's settlement house he was present, and participated freely in the social contact of the evening. Also at the reception given to myself and family at the elegant home of Mr. and Mrs. Carman in Manila on our arrival, Archbishop Aglipay and an Episcopal attendant were present and keenly observant of all that took place. He recommends the study of the Bible, urges his people to support the public school, and to uphold the present government by obeying all its laws.

The following is a free translation of the introductory statement in the constitution of the Philippine Independent Church:

With the purpose of having a Filipino national Church, independent of Rome, similar to those organized in the past, which to-day are acknowledged as (belonging to) the greatest and most civilized nations of the world—England, Germany, Russia, Italy, France, Greece, Belgium and America;

And moved by faith in the biblical

principle that God, with His Son, our Saviour, Jesus Christ, is the Founder of all Christian societies in all places which have dignified humanity, lifting it above the wretchedness of sin, of slavery, and of barbarism; we, the faithful Christians of this Filipino people, of our free and spontaneous will, have resolved, by common consent, to found, and hereby do found, our Church, for which we establish and approve this constitution.

In the nature of the case the spread of this movement has maddened the friar element beyond all expression. The apostolic administrator of the (vacant) See of Manila, the Right Rev. Mgr. Martin Garcia Alcocer, Bishop of Cebu, has issued a pastoral letter aimed at Protestantism and this Independent Church movement jointly, with a few digs at the public school system and the American Government generally. It is most interesting reading. The mind of one who could seriously issue such a paper would make an interesting study in religious psychology. I will take only one or two quotations from this letter, which has been translated into English and scattered broadcast and ordered read from all Catholic pulpits. After emphasizing the doctrine of the ministry as held by the Catholic Church, he goes on to say:

Have you not heard, and perchance commented upon, the latest project of the new heresiarchs? Christian instinct and even the simplest common sense has impugned as a farce and a crazy imposture the project of a national Church independent of the holy Roman Church. The Filipino people know very well that outside the true Church of Jesus Christ, which is, without a reasonable doubt, the Roman Catholic Apostolic Church, there is no possibility of salvation. It knows that all schism and sectarianism is a rude separation from the true

Church—dry branches cut from the tree of the cross, a rebellious and disobedient faction, a banner of treason, a misled society without order, without hierarchy, and without possible union. To enter the fold of sectarianism is to leave the sweet and holy law of God and the Church to follow the caprices and tyrannies of any rebellious chief.

One cannot be a Catholic without obeying the Roman pontiff, who is the vicar of Christ, the successor of St. Peter, and the legitimate superior of the Catholic Church. * * * A Catholicism without the lawful Pope, who is the Pope of Rome, would be a phenomenon as monstrous as it is ridiculous and perverse. Outside the Roman Church there is no possible Catholicism.

He then points out that all who join or even go to hear these "apostate Protestant or schismatic sects" shall incur the penalty of excommunication, and warns the people that "these excommunications are incurred by the mere act of committing the sins mentioned, and that no one can absolve from them but the Pope alone, to whom is reserved this absolution."

Another Polish Secession.

BY A. MILANESI.

Now comes the Hodur movement. The readers of THE CONVERTED CATHOLIC are acquainted with the movement being carried on by Bishop Koslowski among the 274,000 Poles, in Chicago; by Rev. Father Kaminski, among the 80,000 people of the same nationality, in Buffalo, and others in other parts of the country. But they have not yet been introduced to this last one, which, arising out of the hills of Scranton, is spreading its influence throughout all the East, and carrying thousands of people in its wake. It has placed another very

sharp thorn in the side of the Roman authorities in this country, while trying to lead the people nearer the pure doctrine of the Gospel.

Rev. Francis Hodur is the head and the soul of it, and is a man of superior intelligence and diplomacy, full of vigor, tenacity and common sense, and an ardent seeker after truth. He was born in Austrian-Poland, near Cracow, some 37 years ago. His classical and university courses he pursued in Cracow. Still in the prime of life Mr. Hodur came to this country and was ordained to the priesthood in 1893 by Bishop O'Hara, head of the Scranton Roman Catholic diocese. After having for a brief period fulfilled, with satisfaction, the duties of assistant rector in one of the Scranton Slavonic churches, he was given charge of the Polish Trinity Church, in Nanticoke, Pa.

It was here that he began to become dissatisfied, and noticed the general dissatisfaction of his people with the officials of the Roman Church in the diocese. In order to follow the voice of his conscience and help his countrymen to shake off the dominion of the Roman hierarchy, in 1897 he left Nanticoke for Scranton, where, in a convention, means were devised and agreed upon for liberating the Polish element in the United States from the power of Rome. Bishop O'Hara suspended him and ordered him back to Nanticoke, but Mr. Hodur paid no heed. He was then excommunicated, and canonically cut off from communion of the Roman Catholic Church, by the same bishop who created him a priest.

The Polish National Church came into existence after a convention of Polish patriots, called to order by the

Rev. Francis Hodur. Its foundation is the Holy Scriptures and the Creed of the first Ecumenical Council, though "our movement," as the Rev. Mr. Hodur put it, "at present, is principally intended to lead the people out of the Roman Church, and establish a Polish National Church free from any foreign control." The doctrine of indulgences has been rejected, and in all its services no other tongue is used than Polish. This movement counts already ten organized churches, in Scranton, Priceburg, Duryea, Plymouth and Wilkesbarre, Pa.; Fall River, Lowell, and Chicopee, Mass., and Bayonne, N. J., with over 15,000 souls. Nine priests look after their spiritual interests, who are "in communication" with the Rev. Mr. Hodur, as administrator of the Polish National Church, and who were appointed by him to their present charges. All of them were elevated to the priesthood in the Roman Catholic Church.

Bishop Hoban, the present incumbent to the Roman Catholic Diocese, of Scranton, tried, recently, through the local courts, to throw obstacles in Father Hodur's way, but his efforts totally failed.

Next August these ten churches will, by lay and cleric delegates, decide in convention, whether the government of the Polish National Church shall be presbyterial or episcopal.

American Protestants would like to see those Polish seceders from Rome take a more decided stand for evangelical truth, as so many Italians have done. But hitherto no one has cared for the Poles, and they are ignorant of the Gospel, the priests as well as the people. One good step is to quit Rome; now come to the Saviour.

JOHN WESLEY'S 200th ANNIVERSARY.

TWENTY years ago the Christian world commemorated the four hundredth anniversary of the birth of Martin Luther, the foremost leader of the great reformation in the sixteenth century. This year the Methodist Church, the largest Protestant denomination in the world, is commemorating the two hundredth an-

and worldliness. Both Luther and Wesley exalted the Gospel of Grace, the free Gift of Salvation, and lifted up Christ before the gaze of men. The just shall live by faith, was Luther's cry, and was supplemented by Wesley's preaching "Holiness to the Lord."

John Wesley did not pay much attention to the Roman Catholic



From the portrait in Kingswood School, Bath, England

JOHN WESLEY, 1703-1791

niversary of the birth of John Wesley, the founder of Methodism, who was born at Epworth, England, in 1703 and died in 1791. Luther's work was to contend for the truth of God against the monstrous errors and awful corruptions of the Roman Catholic Church, which at that period ruled the religious world. Wesley's work was to contend against infidelity, indifference

Church, which was proscribed in England in his day, though he wrote some treatises on the political power of that Church which should be a warning to all Protestant nations. In a letter written in London in 1780 Mr. Wesley refers to the allegiance of Roman Catholics to the head of their Church as paramount, and their allegiance to the head or government of any country as secondary. He said:

EXTRACTS FROM JOHN WESLEY'S LETTER.

That no Roman Catholic does, or can, give security for his allegiance or peaceable behavior, I prove thus: It is a Roman Catholic maxim, established, not by private men, but by a public council, that no "faith is to be kept with heretics." This has been openly avowed by the Council of Constance; but it never was openly disclaimed. Whether private persons avow or disavow it, it is a fixed maxim of the Church of Rome. But as long as it is so, nothing can be more plain, than that the members of that Church can give no reasonable security to any government of their allegiance or peaceable behavior. Therefore they ought not to be tolerated by any government, Protestant, Mohammedan or Pagan.

You may say, "Nay, but they will take an oath of allegiance." True, five hundred oaths; but the maxim, "No faith is to be kept with heretics," sweeps them all away as a spider's web. So that still no governors that are not Roman Catholics can have any security of their allegiance.

Again: Those who acknowledge the spiritual power of the Pope can give no security of their allegiance to any government; but all Roman Catholics acknowledge this; therefore they can give no security for their allegiance.

The power of granting pardons for all sins, past, present, and to come, is, and has been for many centuries, one branch of his spiritual power.

But those who acknowledge him to have this spiritual power can give no security for their allegiance; since they believe the Pope can pardon rebellions, high treason, and all other sins whatsoever.

The power of dispensing with any

promise, oath, or vow, is another branch of the spiritual power of the Pope. And all who acknowledge his spiritual power must acknowledge this. But whoever acknowledges the dispensing power of the Pope can give no security for his allegiance to any government.

Oaths and promises are none; they are light as air; a dispensation makes them all null and void.

Nay, not only the Pope, but even a priest, has power to pardon sins! This is an essential doctrine of the Church of Rome. But they that acknowledge this cannot possibly give any security for their allegiance to any government. Oaths are no security at all; for the priest can pardon both perjury and high treason.

Setting, then, religion aside, it is plain that upon principles of reason, no government ought to tolerate men who cannot give any security to that government for their allegiance and peaceable behavior. But this no Romanist can do, not only while he holds that "no faith is to be kept with heretics;" but so long as he acknowledges either priestly absolution, or the spiritual power of the Pope."

While John Wesley was firmly and consistently opposed to the Roman Catholic on religious and political grounds, he lovingly invited Roman Catholics to come out of that system and accept Christ as the Head of the Church, the High Priest and personal Saviour of all; and many came in his day; and they are coming still in thousands and tens of thousands out of Rome into Methodist Christianity.

The more Catholics that become Methodists, Presbyterians, Baptists or members of any evangelical body, the better for our country.

FRANCE AND THE RELIGIOUS ORDERS.

BY AUGUSTINE BAUMANN, FORMERLY PRIEST OF THE PASSIONIST ORDER,
HOBOKEN, N. J.

THE months of April and May have been historic months in France. The country was in a turmoil of agitation from Paris to Marseilles. The anti-republican clergy made most strenuous efforts to prevent the Government from carrying out the law concerning the dispersion of the religious Orders. The tribunals were crowded with refractory monks cited before the magistrates. The police had to remain armed day and night in certain districts to keep order. Blood flowed, churches became the scenes of indescribable confusion and the hospitals in some places had to open their doors to a number of wounded brought from the public squares and thoroughfares before churches where riots had taken place.

One point must first be made clear. The ultramontane anti-republican press accused the Government of deliberately exiling thousands of French citizens. This, like many other stories circulated by the Roman Catholic press in France and the world over, is a downright lie. The French Government did not exile, and did not wish to exile, any French citizens. It did not even wish to expel foreigners who dwelt as monks within France and worked against its political institutions. France had made a law ordering all religious Orders that had established themselves contrary to law to disperse. It invited these pious citizens to set a good example to the rest of the inhabitants, and dissolve their illegal associations. The dispersion of

monks and the dissolution of a religious Order is not the same thing as expulsion. If a commercial society is ordered to dissolve and to cease existing as a society it does not mean that the members are thereby expelled from the country. The same holds good for a religious association.

But the clerical party never pretended to look at it in this light. The people over whom it still has control were told that the Government was a cruel persecutor, that it was driving French citizens from the soil of France, and that this was the most arbitrary act and wholesale persecution ever committed in modern times. One should rather say that this declaration of the clerical press, tolerated by the Roman Catholic hierarchy, is the most infamous lie of modern times.

But in spite of the bad faith of its opponents, the French Government has proved itself able to compel all the unauthorized monks to disperse, and has begun the liquidation of their domains. The violent outcries of the Romish and anti-republican papers found no echo over France generally. It was only in a few places where the *Croix* had carefully organized political committees that any show of opposition was made. These places were Grenoble, in favor of the Chartreuse; Nantes, for the Premonstratensians; Marseilles and Nancy, for the Capuchins, and Paris, for a number of disguised Jesuits and Assumptionists.

The first disorders occurred at

Roche-Sur-Foron in La Vendée, where a riot took place that lasted six hours. The justice of the peace from the nearest town, Bonneville, accompanied by the chief of the police of the district and about a dozen gendarmes, proceeded on the 7th of May to see if the Premonstratensians had dispersed, and to hand over the liquidation of the convent to an official appointed by the Government. The monks, who had announced that they would leave the place only by force, had invited all their friends in the neighborhood to come to their defense on the appointed day. From early in the morning they rang the convent bell furiously and when the magistrates arrived, about five hundred people had assembled round the church and convent.

The mob was composed of as many women as men, all armed with clubs and a supply of stones. The justice of the peace tried to force his way through the crowd with the help of the police. He was at once seized by the collar and dragged away, while the men kicked him and the women spat on him. The chief of police, assisted by the Mayor, tried in vain to intervene. His hat was knocked off, stones were hurled at him, and the Mayor and the gendarmes were driven away by a shower of stones from the infuriated mob. It was only on the following day that with the help of a battalion of soldiers the magistrates were able to enter the convent and to take out the friars by force.

At the Grande Chartreuse, near Grenoble, the scenes were not quite so violent, but far more dramatic. The surroundings lent themselves to it. The Grande Chartreuse is a

world-famous convent dating far back to the dim twilight of the Middle Ages. It had its days of no small utility when men were rude, and a symbol in the sky was of some use to point them to better things. On the 29th of April at two o'clock in the morning, long before daybreak, a battalion of the One Hundred and Fortieth Regiment and a company of engineers marched up the precipitous road to the great monastery. A squadron of cavalry and a company of mounted police had already preceded them during the night.

On arriving before the great gateway they found the villagers from all the neighboring country assembled inside the gate, having been admitted by the monks. A mob of peasants had also gathered on the outside, and they attempted to stop the advance of the soldiery. At the break of day the public attorney and the magistrate of Grenoble approached the gate and called on the monks to open it. A wild howl and noise of indescribable imprecations from the crowd was the only answer. A company of sappers moved forward, and in a few minutes made short work of the gates through which, for centuries, crowds of devout pilgrims had passed. The last hour had struck for the Great Chartreuse monastery, which had lived beyond its era into modern times, and, having lost most of its religious reputation and signification, had become the center of a degrading traffic in liquor notorious the world over. The decree of the Government closing the monastery called it, quite correctly, a community of "commercial monks."

The people who had come up to protest against the dispersion of the

monks raised their voices and threatened the soldiers, but the latter were too strong for them. The protestors were, to a great extent, made up of the neighboring liquor dealers and tavern-keepers, who would never have dreamed of defending the monks from religious motives. They had not the least intention of losing their lives to save their purses.

The gendarmes finally entered the convent, and found the monks in their stalls in the great choir, with the grating closed. The only way to enter the choir was to set up a ladder, climb over the grating and open the gate from the inside. The police were not long in doing these things, and when the gate was opened they found twenty-three monks in white robes waiting to be called away. The monks listened to the Government decree closing the monastery and church, which the magistrate read to them, and then followed the police out of the choir, each monk being accompanied by a soldier. When the monks were outside the convent they were asked whither they wished to go, and answered, "To Chambery." The soldiers led them in a file down the mountain to Chambery, near the frontier of Italy, and were followed by the villagers who had assembled to the number of about five hundred. All signs of hostility had disappeared, the crowd looked on quietly and the monks departed for Italy in silence. The only exceptions were the Superior, Dom Michel, and his assistant, both of whom found political friends waiting for them with an automobile. The times had certainly changed between the coming and the going of the Chartreuse. The founder came barefooted across the moun-

tains to establish the monastery, and after eight centuries his last representative departed in an automobile.

The monks naturally, through their organs in the press, said that the Government had exiled them. This was not true, as the Government had no particular desire to see them depart out of the country. It was the Carthusian monks themselves who selected one spot across the Italian frontier and another on the other side of the Pyrenees, in order to be free to continue their devotions and the concoction of their liquors.

Convent Horrors.

The revelations of the cruelties practised in convents by the Roman Catholic nuns in France have shocked the civilized world and have fully justified the French Government in the drastic measures adopted in the expulsion of the religious orders. So horrible have been the cruelties of the nuns that even the journals that would be silent for charity's sake are constrained in the interests of justice to publish details of these crimes.

Summing up the latest case in France the Paris correspondent of the New York *Tribune* cables to that paper under date of June 20, as follows:

The sensational trial at Tours of three directresses of the refuge of Notre Dame de la Charité, charged with cruelty toward female pupils intrusted to their care, reveals extraordinary details, which are being made capital of by the anti-clerical press in their campaign for the separation of church and state. The cross-examination of sixty-nine witnesses established the fact that among the punishments inflicted was the cutting off of the hair of such girls as possessed luxuriant locks, and the hairdressers of Tours and Paris testified that they

purchased large quantities of human hair from the convent at regular market prices. Another punishment was "the cross of the tongue," which consisted in girls being compelled to draw the sign of the cross on the floor of the chapel with their tongues. In extreme cases the form of punishment in use was called "bouse de vache," during which girls' faces were smeared with filth from a cow stable. A witness, Mlle. Lea Boulay, testified that on the day of her first communion she was forced by the tyrannical sisters to walk barefooted over sharp stones with a crown of thorns on her head, and was obliged to kiss the feet of all the other sisters and the servants, even of those who worked in the cowhouse. Many of the forms of castigation were suggestive of the Middle Ages.

The revelation of this state of affairs in such an important Catholic educational institute as that of the Refuge of Notre Dame de la Charité at Tours, an establishment patronized by many great ladies of the French nobility, causes a commotion here, and, in the opinion of the Socialists and Radicals, justifies the rigorous attitude assumed by the Combes cabinet in all that pertains to the religious associations.

The article by the former priest, Augustine Baumann, in this issue, gives a graphic account of the religious revolution now going on in France.

Work in South America.

Writing from Peru under date of May 2, 1903, Rev. J. L. Jarrett, a devoted missionary, says:

Since returning to this out-of-the-way place your delightful paper has followed me, but to an address eight days' journey away.

Here the work is hard enough. The stamp of Romanism is everywhere to be seen—darkness and death, super-

stition and wickedness, ignorance and vice, rationalism and fanaticism. Strange mixtures, truly, but all the awful conglomeration is found wherever Rome rules. Here the fruits of Romanism are to be found; if the condition prevailing in this country is not the direct outcome of Romanism, to what is it due? Four centuries ago there existed here a happy, prosperous, numerous race. Romanism, with multitudes of priests to carry on its propaganda, came in, and where is that happy race to-day? Only this very day I saw one hundred of them roped together surrounded by soldiers; poor, wretched looking, tattered and torn, unwashed and unkempt men; and yet, withal, the best to be found, wrenched from their homes to serve as "volunteers (?)" in the army because a revolution (another product of Rome) is imminent. This Indian race, once so powerful, is in a most pitiable condition; for, besides being victimized by the political authorities, the priests simply grind them and take all out of them they possibly can. That Romanism has done nothing for them during these centuries the following facts prove: From ten millions (a low estimate) they have been reduced to less than three; the arts of weaving and pottery-making and stone-cutting, once very far advanced, among them, are now practically lost and the Indians are absolutely illiterate.

The same stamp or blight is found upon the other two classes—the cholos, or half-castes, and the pure descendants of the Spaniards; drunkenness, vice, superstition, ignorance and dirt are rampant on the one hand, and the educated class is, as a whole, simply infidel.

Such is the field in which we work, and in which we work almost alone. Our little band consists of four men and two ladies, and the nearest mission station is La Paz, Bolivia, about 300 miles away, while in Peru the nearest is Lima, 1,100 miles, or eight days' journey distant.

When will the home countries realize their responsibility to South America? I must confess that I was a good deal discouraged when on furlough in England and America (from which I have just returned) by the lack of interest in the work in these countries. So often one heard the words expressed, or saw the spirit manifested, that "these are Christian countries and not so much in need of the Gospel as heathen lands."

We have had a hard struggle since we came here in 1893. Twice we have been compelled to give up the work in this city—once under very trying circumstances, but now, thank God, we are safely established and have a work that God is blessing. But we have had to use special means and have found the best method to be that of self-support. While engaged in an industrial and commercial scheme we are enabled to employ a number of natives, to have direct mission work going on all the time and to support ourselves entirely. This is a great change from five years ago, when our position in the city was untenable. We praise God for it, for He guided us.

We are somewhat hampered for want of capital, but feel sure that the public only requires to know what we need in order to help us, so we are appealing just now for \$2,500, with which to buy some land and to erect

workshops and dwellings. Using rented premises only means that as we improve them so the rent will go up; and the houses here are so uncomfortable and unsanitary that it is necessary to do something to them before we can live in them. We do not ask for much, but we can very well support ourselves whilst here.

We are in constant contact with the Roman Catholic priests. Many of them are of a very low type, but we have reason to know that some of them desire something better. There is much that is very interesting about this work. I pray that God will abundantly bless you in your labors. I hope THE CONVERTED CATHOLIC will continue to visit me here.

Testimony of Missionaries.

The Rev. Dr. Levington writes from Florianopolis, Brazil: "The teachers in the convent school here warn the children against ever going to our services or reading the Bible, as they say we are children of the devil and are teaching his doctrines. A tract written by a priest here, and scattered broadcast in several places where we are working, calls us "children of hell," and says of the Bible: "We will give the proper end to this Bible, this Protestant book. It shall be burned or torn up, or we will use it for wrapping bundles."

Rev. F. H. Wright, after living for years among the faithful of the Church of Rome and closely observing them, says: "As long as a Roman Catholic keeps up his prayers and pays his dues to the Church he is counted a good Catholic. Of course he sometimes cheats and sometimes lies, and frequently his moral life is somewhat contaminated, but this he can adjust as often as he chooses at the confessional."

ROMAN CATHOLICS AND THE BIBLE.

An Interesting Experiment.

II.

AFTER having secured a sufficient supply of the Douay version of the Bible for circulation in Yonkers, Mr. H. experienced great difficulty in getting storekeepers to put them on sale. The obstacle in the way of securing places of deposit for the book resulted from the fear which seemed to prevail, that the fact of offering them might be considered an unfriendly act by Roman Catholic customers, and the Catholic storekeepers were either suspicious or uninterested. But at last four places were secured and extensively advertised.

The result of this was the sale or gift of eighteen Bibles and four Testaments during a period of two months. Not satisfied with this result, and realizing that various circumstances contributed to make it an unfair test of the real willingness of Catholics to receive the Word of God, Mr. H. employed a man of good address and large benevolence, who had many years' experience in the work of Bible distribution, and for one month he went from house to house offering the Word of God, much below the cost to Mr. H. The New Testament was offered at about one-third of its cost, or of one-seventh of the retail price in New York, and the Bible at about one-third of the New York price. In addition, Mr. H. gave a general instruction that either a Bible or Testament should be given in every case where the book was really desired, and the person was unable to pay for it.

As will be readily seen, the cost of

the book would, under these circumstances, prevent purchase in very few cases, and in those cases it could have been secured without pay. The total result of this effort was the sale or gift of 61 volumes, taking Bibles and Testaments together, among the 686 Roman Catholic families who were visited and interviewed. The agent was required to make daily reports of his experiences, and a special report of the reasons that were given for refusal to receive.

Most of the persons seen were women, as the calls were made during the day. The objections to purchasing or accepting the Bible were numerous. In many cases the answer was that they already had a Bible, but often they would not consent to show it. In some cases where the book was shown, it proved to be a prayer book, the "Catholic Gems," the "Sacred Heart," the life of a "Saint," or some other similar publication, and one woman acknowledged that what she called the Bible was really the "Life of the Blessed Virgin." Others claimed that the prayer book was sufficient, and that they attended church and that was enough.

One did not think the Bible did any good; another said it was better to be ignorant than to read the Bible; a third did not believe that the New Testament was the history of Christ; another did not think it told of the Holy Virgin, and one woman insisted that the Bible offered was not blessed, though assured that it was the "Holy Bible." Occasionally there

was a doubt as to whether it was really a holy book at all. One inquired, as the Bible man walked off: "What does he want us to read his books for, anyway?"

In many cases Church books were inquired for, such as prayer books and "Lives of the Saints," and there was a willingness to purchase these. Occasionally, the agent was shown a very large illustrated Bible which was in some cases carefully wrapped up. When he asked if the owners read this volume the usual reply was that they did not.

After a careful examination of the agents' reports and comparing them with the experiences of others, one is obliged to conclude as follows:

First—The priests of Yonkers do not require or encourage their parishioners to read the Word of God.

Second—It is but partially read, and only to a very limited extent.

Third—As a rule Roman Catholics have a very imperfect and limited knowledge of the text of either the Old or the New Testament.

Fourth—The people do not regard Bible reading either as a duty for the purpose of learning fully the way of salvation or as an indispensable aid to a holy life.

(To be continued.)

Opposition to the Bible.

Opposition and indifference to the reading of the Bible have always characterized the Roman Catholic Church. Here and there, however, an individual Catholic who reads the Bible and studies only confirms this general rule by forming an exception.

The gentleman at Yonkers, Mr. H., whose second article regarding his experience in circulating the Douai

version of the Bible among the Roman Catholics of his city, is published this month, had his own share of difficulties in his good work. The priests of Yonkers did not burn the Bibles he circulated—at least not publicly, though we have no doubt they scolded and cautioned their people who at confession accused themselves of reading the Bible, as though it were a sinful act. In Catholic countries, however, more strenuous measures are adopted to prevent the people from reading the Bible. In the center of the Los von Rom movement in Austria and Southern Germany, the priests have not only denounced the reading of the Bible but they have begun to burn the copies found in Catholic families. The London *Christian World*, one of the foremost papers in England, gives, in a recent issue, the latest information on this subject in the following article:

A BONFIRE OF BIBLES.

The Austrian priests are getting at the root of the "Los von Rom" movement. They maintained for a long time that it was only political spite, or the desire in some cases for worldly advancement, that induced so many disaffected Catholics to join the Protestant ranks. But these reasons were too feeble to satisfy them for very long. They saw men going over to Protestantism who knew little and cared less for politics, who were indifferent whether they were ruled by Kaiser or King, and knew nothing of the strifes which tore asunder the various factions in the Reichsrath. They saw men going over to Protestantism who forsook all their worldly prospects rather than remain in a church which famished their souls.

So the clergy hit on a new idea to account for the numerous conversions. It was the circulation of the Scriptures which lay at the root of the movement. They are partly right. For more than a quarter of a century the Scriptures have been circulated, more or less freely, in Bohemia, Carinthia, Styria and Carniola. The priests have done all in their power to hinder Bible colportage, but they have not been able to suppress the work entirely, with the result that hundreds of thousands of copies of the New Testament have come into the hands of Roman Catholics. In Carniola and Styria the priests say that this circulation must cease, and are enlisting the fanatical members of their flocks to assist them in destroying the work of the colporteurs. In Laibach they have had their first great "auto da fe." From several villages in the neighborhood, and from the town of Laibach itself, a large number of Bibles and New Testaments have been collected. At the desire of the priests these were piled in the open street of Laibach; petroleum was then poured over the pile; it was ignited and the books were burnt to ashes. It was a most heroic act, and one can well understand the pride of the priest who alluded to it as a good work from the altar of his church in Laibach. But how futile an act! Will the distributors of these books be deterred or discouraged by it? Will they not rather consider it their duty to replace these books by others? Nearly 500 years ago priests of similar disposition, and their disposition never changes, burnt a similar pile outside the door of the Cathedral of Constance, and dragged John Huss out to see the burning mass; but has it been of any avail?

Curious Bible Facts.

A man who was many years in prison diligently studied the Bible, and left on record the following curious facts:

In the Bible the word "Lord" is found 1,853 times.

The word "Jehovah" 6,855 times.

The word "reverend" but once, and that in the ninth verse of the 111th Psalm.

The eighth verse of the 97th Psalm is the middle verse of the Bible.

The ninth verse of the eighth chapter of Esther is the longest.

The thirty-fifth verse, eleventh chapter of St. John is the shortest.

In the 107th Psalm four verses are alike—the eighth, fifteenth, twenty-first, and thirty-first.

Each verse of the 136th Psalm ends alike.

No names or words with more than six syllables are found in the Bible.

The thirty-seventh chapter of Isaiah and nineteenth chapter of Second Kings are alike.

The word "girl" occurs but once in the Bible, and that in the third verse, third chapter of Joel.

There are found in both books of the Bible, 3,538,483 letters; 773,693 words; 31,373 verses; 1,189 chapters, and 66 books.

Jesus the Light of the World.

This is an excellent little work—a heart-to-heart talk by a business man. It sets forth the way of salvation in a clear and forcible manner, and in doing so, deals incidentally with some of those parts of Roman Catholic teaching that are most effective in keeping the atoning work and the living power of the risen Christ hidden from the people.

It is therefore especially suitable for circulation among those who are taught that the sacrifice made by Christ on the cross was *not* sufficient for the sins of the whole world.

The booklet can be had at this office, 5 cents; 10 copies, 30 cents.

"LIGHT FROM OLD TIMES."

THIS is an excellent book from the pen of the late Bishop Ryle, of Liverpool, Eng. It would be a good thing for our country if a copy could be placed in every public and Sunday school library in the land. Seeing that it is the boast of the Roman Catholic Church that she never changes in her policies, principles and purposes, and that these last include the subjugation of every government to the rule of the Pope, it is well that

1555. The special grounds upon which he was condemned to death were his denial of the doctrine of transubstantiation and his maintenance of the right of priests to marry.

The illustration representing the death of this good man is taken from an old print, and is one of several pictures with which the volume is enriched.

The book can be had from this office, postpaid, for one dollar.



THE BURNING OF BISHOP HOOVER AT GLOUCESTER IN 1555.

our youth should be reminded of the means by which the Church has sought to accomplish her ends in the years gone by.

Brief but deeply interesting accounts of the martyrdom of various confessors of the faith slaughtered by the Roman Church are given, among them being that of the death of John Hooper, Bishop of Gloucester, who was burnt in that city February 8,

CHRIST'S MISSION WORK.**FORM OF BEQUEST.**

I give and bequeath to Christ's Mission, organized in the City of New York, the sum of \$....., to be applied to the uses and purposes of said Mission.

All communications can be addressed to James A. O'Connor, Secretary of the Board of Trustees, at the Mission House, 142 West Twenty-first street, New York.

FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

SIXTH SERIES.

XIV.

NEW YORK, July, 1903.

Sir:—Many years ago when I was a priest of your church I learned that it was the policy of the Roman Catholic Church to derive advantage from the adverse circumstances of life in every condition and in all countries. This policy, this fixed purpose, was a revelation to me, for I believed that the Church was the body of Christ, and that it should exemplify His teachings and be governed by the principles He inculcated. I was then young in the priesthood, the mind filled with lofty ideas and the heart open to all good influences. There was evil in the world, of which I had heard rather than experienced, and there was evil in human nature, of which I had ample knowledge, derived from the confessional. But it was the mission of the Church, I believed, to correct that evil and supply a remedy. As a priest I faithfully endeavored to apply the means afforded by the "sacraments" that, I thought, would conduce to that end. The results were not satisfactory. The more diligently the sacraments were applied and received the more they seemed to be necessary both for myself and the people. There was no strengthening of character, no permanence in virtue, no stability in well doing. At first I did not find fault with the Church or sacraments for this, for I believed they represented God who is the author and dispenser of good and not evil. I laid the blame on myself and the people, whose insufficiency, imperfections and transgressions were obstacles to the divine favor and blessing.

But a new light came to me when I learned by my intercourse with the hierarchy that the continuance of evil was the stock in trade on which the Church relied for its permanence and growth. These high priests did not wish for the eradication of evil or the advancement in virtue and purification of souls. If such a consummation should take place their occupation would be gone. Their one desire, dominating all other considerations, was that the Church should be exalted and the people held in subjection. That was and is the hierarchical policy. They knew that an enlightened, free, intelligent, virtuous people would not be subservient to priestly rule. I learned that they did not desire peace on earth, and with my hopes for the success of Gospel of Christ I recoiled from their plans and schemes.

I remember one day, away back in the '70s, during the visitation of the bishop, the late Dr. Thomas Foley, of Chicago, to the parish where I was pastor, after the service of confirmation in the church, when all the ecclesiastics present were enjoying the relaxation that is usual on such occasions, with an abundance of "the good things of life," the conversation turned on the condition of the Church in Europe amid the rumors of war and turbulence in various countries that prevailed at the time. One of the priests present had recently come from Rome, and he said it was the hope of the Church leaders that there would be a universal war. In that

case the Pope would be appealed to as the universal arbitrator, and he would get back his temporal power. I think I was the youngest of the priests present, and yet I ventured to say that it would be a calamity if there should be a universal war, and that the temporal power of the Pope could be restored by more peaceful means. Instead of this Christian view being acceptable to the bishop and the Roman envoy, they said the only hope of the Church was in a general war. When confusion reigned in the world, the work of the Church would be enlarged and its pristine glory would return. This was the policy of the Roman Curia, and all efforts should be directed toward the accomplishment of that purpose. That revelation was a shock to me, and though I was silent then in the presence of my elders and ecclesiastical superiors, I thought much on the subject afterwards.

The same policy governs you, Cardinal, and the other high priests of Rome in this country. It is your time of prosperity when "the times are out of joint," when organizations like Tammany Hall are in power, when strikes and disturbances in the commercial and industrial world prevail. The leading factors in these commotions are members of your Church, while the employers and capitalists are, at least nominally, Protestants. The more confusion in the world, the better for your Church; the more evil, the more need of your ministration; the more suffering, the more aggressive is your Church, not to alleviate it, but to profit by it.

The American people should be on their guard against this policy, this established principle of your Church. You can prevail in this country only by the negligence, the indifference of the American people. Your Church takes advantage of the worldly prosperity and excess of luxury that are apparent at the present time. You were never so aggressive as now, when so many Americans who have become rich by the development of the industries of the country have forgotten the high purpose, the exalted standard and noble principles of the founders of the Republic. They have departed from the faith of the fathers, and some of them have descended so far as to form alliances with members of your Church.

The conditions in our country which may be advantageous to your Church, like the wished-for universal war among the nations to restore the temporal power, were lucidly set forth by one of our public men in a remarkable address last month. Dr. Whitelaw Reid, the editor of the New York *Tribune*, speaking at the Commencement exercises in Vassar College, Poughkeepsie, N. Y., on June 8, referred to the problems to be solved in our day, and the decay of faith that made the solution so difficult. The following are extracts from his address, as reported in the *Tribune* of June 9:

MR. WHITELAW REID'S ADDRESS.

Of specific excesses toward which our Democratic institutions seem to be tending, perhaps, we do not need now to speak in any great detail. It may be enough to recognize that the American who colonized the Atlantic coast and the great Middle West, who framed the Constitution, started the government, developed the country under it, and fought a gigantic civil war

to preserve it, is not the American who leads the popular movements of to-day. The type is changing; the beliefs are changing, and the aims.

He is neither Puritan any longer, nor Cavalier. He may outwardly deny the decay of faith, but he inwardly feels it. Nothing is more noticeable at the great centers of population and of national activity, or in any large section of what calls itself, and is often called, our best society, than this disappearance of the old foundation of character and action; this loss of profound, enduring, restful faith in anything. It is a *laissez-aller* age; an age of loosening anchors and drifting with the tide; of taking things as they are, with cordial readiness to take them hereafter as they come; of an easy indifference, whose universal attitude toward each startling departure from old standards is "What does it matter, anyway?"—an age, in short, marked by a refined, "up-to-date" adaptation of the old Epicurean idea that there is nothing in this world to do but to eat and drink and make merry, for to-morrow we die. As Omar, prime favorite of the flower of this new school has sung:

What boots it to repeat
How time is slipping underneath our Feet;
Unborn To-morrow, and dead Yesterday,
Why fret about them if To-day be sweet!

LOSS OF SERIOUS PURPOSE.

The loss of faith brings us by this short cut straight to the loss of purpose in life—of any purpose at least beyond purely material ones. To those who need money, the duty of getting it first, and above anything else, becomes the gospel of life. To those who feel the need of position, whether in society, business or elsewhere, their gospel drives them to all means within the law to attain that. To those who have both money and position comes the only remaining purpose in life, that of using them for an existence of amusement and enjoyment. Is it too much to say that never before in our history have such aspirations so completely dominated and limited such large classes?

But this craze for mere amusement and enjoyment, like other perverted appetites, grows by what it feeds on. The amusement soon becomes wearisome, the enjoyment soon palls, unless constantly more and more spectacular and bizarre.

Even then this vehement vacuity is not amusing unless it is talked about. One must be forever before the footlights and, if possible, in the center of the stage. Privacy is deadly dulness. Not to have your name every other day in the newspapers is to be out of the world, to be bored to death. Not to see every intimate fact about yourself or your friends thrust naked and shameless under the public eye is to feel that you are dropping out of the swim.

Gregariousness and glare are the irredeemably vulgar notes of it all. To seek enjoyment within yourself and your own circle, in resources of your own, and without a fresh flashlight picture every day, becomes unendurable.

It is noteworthy, Cardinal, that the condition of society, so graphically described by Mr. Reid, has become more frivolous since its members began to form matrimonial alliances with members of your Church. Decay of faith

and of principle has led to a cynical toleration and adoption of the mummery of your Church. Mr. Reid did not say this, but every thinking person knows it to be true. The remedy for the evils of our day is to return to the faith of the fathers of the Republic, and to guard against the encroachment of the evil policy and evil practices that are inseparable from a false and perverted Christianity, such as the Roman Catholic system is.

A French writer, M. Urbain Gohier, who recently visited this country, contributed an article to the New York *Independent*, of May 14, with the title, "The Religious Situation in America," which is rather alarming for Protestants. In publishing this article the editor of the *Independent* said he did "not share M. Gohier's views as to the imminent and serious danger that the Catholic Church is about to rule this country to its ruin." But M. Gohier is a keen observer and a close reasoner, and he has seen what the Roman Church has done in ruling and ruining European countries. He says in this article:

Roman Catholicism a Danger to America.

The Catholic question in the United States is one of extreme interest. Within a few years it will be the Catholic peril. When one expresses this opinion to an American Protestant he laughs loudly, shrugs his shoulders, and pooh-poohs with hearty contempt. He answers that the Catholics of his country are animated by a genuinely republican spirit, that they have no religious fanaticism, that they are a petty minority with neither the purpose nor the power to trouble American society. Very well. The following statements will be judged idle by the American public, but they will interest the French public, which has been instructed by experience:

The Roman Church, which in the United States numbered 44,500 communicants in 1790, to-day numbers 12,000,000 or more. The total population of the country is twenty times more numerous than at that epoch; the Catholic population three hundred times more numerous. To this we must now add 6,500,000 of Catholics in the Philippines, and 1,000,000 in Porto Rico. The territory of the Republic maintains one cardinal, 17 archbishops, 81 bishops, administering 82 dioceses and 5 apostolic curateships, almost 11,000 churches, more than 5,000 chapels with 12,500 officiating priests. There are 81 Catholic seminaries, 163 colleges for boys, 629 colleges for girls, 3,400 parochial schools, 250 orphanages and nearly 1,000 other various institutions. Finally, the United States alone sends more Peter's pence to Rome than all the Catholic countries together.

The power and success of the Catholic Church are apparent to discerning eyes in every part of America. The public press, for example, carefully tempers its news and its views in deference to its Catholic patronage. In most of the larger towns the Catholic youth are not only united in special societies and clubs, but even in military organizations. The Church even derives profit from the American weakness for marrying foreign titles by introducing young Catholic aristocrats into the society of millionaires, and she is often rewarded not only by gaining control of great dowries, but even by gaining fair converts, who embrace the ancient faith for the pleasure of being married by a bishop or cardinal amidst the theatrical and medieval pomp of Rome.

The Catholics, it is true, are a minority; but they are a minority that is homogeneous, organized and disciplined. They form a solid block in the midst of a heap of crumbling Protestant fragments. They are, it is true, the

lowest element of the nation; but under universal suffrage the vote of a brute is worth that of a Newton. When there shall be an army of fifteen or twenty millions of Catholics, firmly united by a tyrannical faith, trained under the régime of the confessional, blindly committed to the will of their priests, and directed by the brains of a few high Jesuits, we shall see how much of a showing there will be for American liberty.

The decay of faith among the rich, the lack of union and aggressiveness among Protestants, and general indifference to Rome's schemes, give the hierarchy ground for hope that they will succeed in ruling this country—and ruining it, as M. Gohier says.

Truly yours, JAMES A. O'CONNOR.

THE CONVERTED CATHOLIC.

A MONTHLY MAGAZINE.

Specially designed for the enlightenment of Roman Catholics and their conversion to Evangelical Christianity.

JAMES A. O'CONNOR, PUBLISHER,
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Various Notes.

The subscribers who have not renewed for this year, and those who have forgotten to send a subscription for two years, will receive a subscription blank in their Magazine this month which will remind them that their co-operation is needed. They are all good people—indeed, if they were not, they would not be readers of this Magazine—and will be better and happier by sending on the subscription and thus help to keep the work going. By their aid it will progress more rapidly.

Orders for the reprint of the book, "A Year in St. Margaret's Convent," continue to be received, but they still lack the number requisite for publication. The book should be widely circulated, and orders for five, ten and even fifty copies would be the best investment that any American Christian could make. Copies should be

placed in every library and reading room in the country, especially should it find a place in every Sunday-school. Send in the orders this month and the book will be published in the fall. A recent letter from the gifted author, P. H. C., makes some valuable suggestions regarding the publication. The followers and friends of Rome will endeavor to prevent the publication of this book, but, please God, their efforts will be in vain.

There are many former priests in New York engaged in various occupations who call at the Mission to learn of the progress of the work and to relate their experiences both in the priesthood and in the great world of which they are now a part. A cordial welcome awaits those gentlemen, and they are always led into the consideration of the Gospel way of salvation that satisfies the mind and comforts the heart.

At the Sabbath services in the Mission last month Pastor O'Connor read letters from the young Italian ecclesiastic, who is preparing for missionary work at the Moody School in Massachusetts, and also from the former priests, Brothers Lambert, of Porto Rico, and Milanesi, of Pittston, Pa., who are doing excellent work in the conversion of the Catholics.